meetings and a little music, some movements classes, and a great many discussions individually, as usual; questions and some answers, and for anyone interested in what we talked about there are some cassettes of course, and you're quite welcome.

It might be useful for some of us, I think, because there were a few questions that did come up which needed really more detail in formulating. There is always a period in which after some attention which is paid to how to Work and what is what really, one starts to think and contemplate a little bit about the validity of a method or of different things that have been said and you try to apply and your mind starts to think about it, to see if it is really logical, and if you cannot find the answers you get a little bit disappointed that you cannot know really if it is right and you become confused.

Of course that's always, whenever you study anything new, the initial effort is determined by your curiosity and the sense of wanting to find something new that you don't know as yet. After a little while when you find out more or less what might be, the newness, it wears off, and then having the task regarding Work on yourself, that you actually have to come down to business and brass tacks and that you have to work, you meet many difficulties, I would say quite naturally because unconsciousness and the fight for consciousness of course are almost opposing factors, and unconsciousness just doesn't go over into conscious states like a pianola. It's, I call it a fight, it is more perhaps an understanding of what are the obstacles which you have to take out of the way and so that you can proceed; and there are many detours and on the detours you have a chance to think and you start to question.

You see, where there are simple things, like we say, it's a

fact that I am existing, or I want to obtain facts about myself, or where we know in ordinary life, sometimes em- emphatically we say "It is a fact!" That really means, there's no further question about it. A fact means it is so. And when one wants a fact where you are not going to squirm or deviate from that fact or that you don't like the existence of it and the way it is or a description of a fact, then of course you're back again in a subjective world.

It is so simple from the standpoint of objectivity to say what is a fact. I say, it is that what is, and what is for us as is or that exists or has on our level of unconsciousness even, a being. If I pound the table with my fist, I say it is a fact that the table is there because my fist cannot continue, it's held up by a fact of the existence of the table.

You have a little difficulty when you talk about facts in feelings and facts in intellect because then you introduce certain concepts which you cannot so easily determine. An ordinary fact like a table occupies space, and it is subject to dimensions and you can describe it, that it is flat and it only has length and width, but it also has a cubic form and it becomes, uh, and a, a solid, and when it is three-dimensional, an object becomes then, uh, understandable, as a fact of existence, although we go further mathematically and simply say that the point also exists. And when the point moves we say that the fact is the movement of the point. But those are all concrete things, you can touch and you can see.

Now if you talk about facts in feeling or a fact in your mind you really talk about a little, a little differently. It is a fact that feelings exist because you know by the expression of the feeling that a fact then starts to exist which indicates a source which causes such a fact to exist, a vibration rate, the moving up and down

of any kind of a substance becomes a fact of movement. So in that case its quite easy. You translate immediately that what you would call a fact of my feeling existing into that what it produces and then you are on familiar ground, although you might quibble a little about it and call a fact of existence of a feeling or an emotion more or less abstract.

In your mind its a little worse, because a thought, not being able to touch it, makes it very difficult to determine what it really is. And in thinking we have really abstract thoughts, sometimes Gurdjieff talks about thought forms, that means that the thought has crystallized into a form in order to make it more accessible to the understanding of our unconscious mind, but usually if it is abstract, and I say, there is jealousy around, the question is always, where is it? I know the fact of jealousy existing, but I call it a fact which I cannot determine until the jealousy has become apparent in the form of something that is jealous and then I describe that state of jealousy. So if I say, I am jealous, it means I live in an atmosphere of jealousy, which becomes apparent because I express it. Then it is a fact of concreteness and jealousy is really an abstract description of a certain condition. I call it that because when the condition starts to be, take on form like a thought would take on the form or like a form, be, like a thought being expressed in the form of a word. It becomes concrete.

But aside from that now, if you simply assume that theoretically there is a very interesting discussion about what is a fact and when isn't a fact a fact, I don't think you ought to bother too much about it. The reason for saying that as a result of Work on yourself you receive facts about your own existence is a very simple statement.

We talk in the beginning only about the existence of oneself. We don't describe it so as not to give lies to any of a f- feeling or a thought about that what is being observed. Now this little 'I' observing me in my manifestations observes only the expression of such a state in which I am, at the moment when that happens and then causes an awareness in that little 'I'.

Now you must be quite clear about it because that is a determination for myself of how I can become conscious. I don't know how I become conscious, than only by following that kind of a prescription. And the question is not so much why do I do it, I will reach a certain understanding and that's all you need as far as Work is concerned, but when you now in your moments of leisure start to consider that whole process of observation maybe you will need a little more information but its not necessary for being able to work on yourself. The explanation is very simple. When 'I' is created and is small it needs exercise. It has to grow and you feed it by your wish asking this little 'I' to observe you and making it easy to observe simply the manifestation of the physical body. For obvious reasons we don't observe the others as yet.

Now what takes place in that kind of a process if you continue? In the first place you can expect that the little 'I' will grow up as we call it, that means the little 'I', perhaps not familiar as yet with what it is supposed to do, is now acquiring a dexterity. Since the little 'I' was created by me some part of me becomes dexterous in observation.

That is one thing. The other is, if this little 'I' continues to grow up I can expect that it has different qualities from what it has as a child. And many times we start to talk in order to try

to continue to work and the advice that is given, even if you don't understand what you are getting at or how you get to further knowledge, the answer is always put your nose to the grindstone and keep on making attempts of this kind and making attempts of obtaining facts about yourself.

Now there is the other possibility, that if this 'I' continues to grow and it becomes more and more part of you or the time that is being spent in trying to make this 'I' function much of your occupation of the time and your energy or much of the influence of something that has a different and a higher quality than you are is liably, likely, to rub off on that what you are as you are now. With other words, the introduction of something that is an objective entity that is a faculty of an objective kind which functions is liable to influence your unconscious state and if this process could continue, and we would have time enough the fact that an 'I' continuing to grow and reaching more maturity within one's brain or ultimately reaching the regions of one's heart by certain forms of division that then 'I' could expect that the totality of myself will be influenced by the presence of such higher qualities and that 'I' as an ordinary personality will change, I say, ultimately, very much the same as when I live in ordinary life I pick up experiences here and there and as I grow older I become more mature and also wiser, I will have in my manifestations and behavior forms more tact, I have at least some wisdom of relationships with other people and continuing to have the possibility of having associati-ons with others I will gradually start to understand them better and better and I myself will profit in that process of growing up.

Now one can say that if in that kind of a process of growing up, something else of a higher quality is present then I should not spend as much time on the so-called trifles of unconsciousness, and

that sooner I would reach a possible state in which this so-called consciousness as represented by 'I' would start to assert itself and then affect me and change my personality maybe a little quicker and since the influence is of a higher nature, the change over of myself as a result of the higher influence on me, I would become an individuality.

I think it is all quite theoretically possible, but again I say, what good does it do you to keep on thinking about that? Because mind you, you're on a detour and you have fallen asleep, practically, because you want to understand the process of observation without doing anything about it. And the result, of course, is that you remain theoretical or very much nicely occupied in your mind in wanting to think a little longer and surely you would object to anyone who tells you to wake up because they poke you in the ribs and you are so lovely entertaining yourself by just a consideration of what Work might be without coming to any conclusion that you ought to Work.

So from that standpoint such theoretical questions become quite non-sensical and I would not spend too much time on them. If I wish to Work, I Work, and there is more than enough available of a very simple kind to make such attempts. In general, when you have this little 'I' and it grows up and you might say it sits there and simply emanates because that's the quality of a higher level, it is possible that you in an unconscious state start to radiate, and it will be a very interesting experience for you, but it will take a hell of a long time before you change into an individuality, because this 'I' takes its own time to divide. It is not interested in convincing you and in any case it has no desire to make a beautiful angel out of you. The process of Work means that a person wishing to become conscious must work for his inner life living and that is why we talk about

Work itself so as to make it understandable of what is involved. In order to speed up that process although it is already a little bit more cata - catalytic as the result of the presence of a higher form of being which is represented by the 'I', it does not go fast enough and I am afraid that death would overtake one before you have reached even one-tenth of the path that you should travel in order to understand even the requirements of your karma.

For that reason there is the second step which we call always the participating step. You see I wish to make out of this simple awareness which takes place, at, in one moment, something a little different if it could become continuous; because I'm not the kind of a person who stays at one moment as I am, and simply gathering facts about myself of a description that I exist, is not going to help me. All it does is to help the growth of 'I', because the requirements and my wish for a constant attendance to this observation process will make the 'I' grow but I will not profit by it. At most I can say I will put away in my memory certain facts of my existence which were objectively obtained. But what will I do with it? That is not my life. My life is not made up of little particles of time, and when I introduce Work and I call, consider the question of awareness like a particle of a moment the moments are not connected and therefore I can jump from one state of existence to another when I objectively try to observe myself at such different states. Where is the connection between the two?

Now I say, if I make an attempt and there is this little 'I', I try to make that attempt sometimes a little longer so that the attempt is extended. My wish is extended and the observation of such 'I' is also extended. With other words, I try to make out of the

point of a moment a little expanding moment, which has a little, you might call it, larger circumference or if I express it in our terminology of measurement by our time the point becomes a little longer. It makes a little stripe, and there are dots, and they extend a little and they are, I call, I call them simply a stripe. Why? The French word for a hyphenated word, that what connects two words is called the ~~trait~~ trait d'union. Trait it is a stripe, a little line, not a dot, just a little more di-dimension in the sense of length. And d'union means union. It means it is a little stripe that connects two words and makes as it were one word out of it.

The purpose now can be two-fold. I would like to make this little 'I' beginning to grow to stay in activity a little longer than a moment. I would like this 'I' when it is aware to stay aware a little longer. That I call, I would like this 'I' to be awake. That is the difference between the awareness which is only momentary and awakening which is a certain length of time.

But I have the same problem, because then, whatever is moving in the same length of time of my unconsciousness and my personality, it is being observed by 'I', but I would not know what to do with it because all it will recognize is my life, even if my life, ~~even if my life~~ for a little length of time is in a form which is moving; because, don't forget an 'I' is not interested in the form. It's interested in life/form// life and so life existing as movement or life existing as existence is the same thing for an 'I'.

There is only one answer to all this: That I ask this 'I' to come and observe me at closer range. I want this 'I' to come down to earth and be my guide. I want to find out what a guide would tell

me when he sees my behavior behave in changing manifestations because ~~then~~ then you might say this 'I' can become interested in the changing of the form, although my life remains within the form, my interest on earth is in manifestations and by asking this 'I' to come down to earth it becomes for me a messenger. It takes on, you might say, the form of a human being, like Dante was guided, like Mephistopheles guided Faust, like many people need a guide to help them; like Jesus came back and walked with the two persons who went to Emmaus; and of course there are many examples of that kind of appearance in a form crystallized, perhaps as ectoplasm, or that what becomes a ghost or a ~~geshpenster~~ gespenster, or that what is apparently within a form without substance. Whichever way that now may be, I ask this 'I' to come with me and be my guide for my conduct; and then I ask this 'I',-"So far you have only been interested in the fact that I existed. Now I ask you to become interested in how I exist, or what it is that exists." You see, how it exists is still a description of what I am in my manifestations. But when I say, how does it exist, or I ask, what is the reason for my existence, I then ask about the motivation of what is the reason of the force of my life taking on different manifestations. All of this takes place with the 'I' keeping its property of objectivity.

That you must now understand because now we are on a very difficult terminology. There is something on earth, and this is going to describe me, and it cannot be critical, because then it would have preferences. It must be accurate in description and it must remain observant on the spot. So when this 'I' has these requirements, it cannot be changed when this 'I' comes down to earth, and of course one can expect a messenger from above, ~~and simply appearing on this~~

not to lose any contact from above, and simply appearing on this earth in a conscious state. But by the introduction now of ~~W~~ not only that I exist but how I exist or the reason for my existence or the motivations of why I do this and not something else, there is an introduction of a different kind which then tells me what is the value of that what is happening when this 'I' tells me that it is observing me in my manifestations.

The same way as I ask this 'I' to take on a form to be able to live on earth, I now dare to ask him to look at the form of my own manifestations and not only my life. That is why this what we call a second step is of ~~course~~ such utmost importance. Because it solves a variety of other problems. In the first place the distance is reduced. The guide is right next to me. It notices first what I am and the judgement is objective, and this means that I am under the influence of that 'I', scrutinized for my behavior by putting up a measure also from above. And the judgement is simply an indication of that what is taking place comparing it with that what should be becoming to me in my striving to become from a personality an individuality.

I've explained it some time ago that this question of participation is also a short time in, let's call it, in the direction of where we are going. More and more the time, and the shortness or the length of it, lose their particular, particularity, because we are not measuring any longer in minutes or in hours. Not even in years. We are talking now about the possibility of a development of this 'I' influencing me and I, whatever I am unconsciously, changing into a different kind of being.

I must also tell you that last week the question of harmonious man came up and there is only a little bit of an issue. Harmonious

man, we do not use that word for an unconscious man. Harmonious is only applied to a conscious man. I say fully harmonious when he is fully developed in three centers. Man as he is ~~is~~ unconscious with his physical center and his feeling and his mind, whatever they may be, can be joining together in one aim, but they are not fused. They remain as it were, mixed, sometimes homogeneously mixed, but they are not fused into one entity. That's the difference between physics and chemistry. And we talk now about cosmic chemistry in which the full-grownness of each body as three full-grown units unite, and in becoming one that entity of oneness is harmonious.

It means that when that entity of harmonious man strikes a note all three centers are engaged in that kind of music. And they belong together as a part, and another, and a third, which you might say even originally were together before conception but during life time were separated and because of cultural influences separated more and more and Mother Nature not allowing such centers to become full-grown. So the result of work means that I am on my way to become harmonious. And what I now try to do in a concentrated form of whatever I have at any one time I do in order to indicate the possibility or a symbolism of unity. And to be all there in an attempt in which the three centers are functioning more or less in harmony with each other does not produce as yet a harmonious man. Its quite a different thing and don't use the word for anything that is unconscious if we use the word in our terminology.

But now to come back to the result of what is this attempt of participation, that what is this produced gradually as a result of the presence of something of a higher nature telling me now second by second at first, I use that terminology because it belongs to this earth, and gradually telling me moment by moment.

Because of this presence there is a possibility that the moment becomes, understandable so that what is now 'I' without dimensions gradually becomes my own property, also without dimensions. When one works, there is a realization of losing time, of becoming timeless at times. Sometimes not knowing where one is, sometimes the unconscious part becomes afraid. It is so unusual to be lost and not to have the sense of any dimension. It's extremely difficult even when one temporarily floats but when this condition is continued I need help to assure me that the road is right. This help is given by this 'I'. But my unfamiliarity with such a condition when that 'I' is there and tells me, I would say now, all the time, requires on my part a continuous effort of having a wish. And don't forget that this takes place on earth. You see, we are not in Heaven. We are still down to earth with our feet and here is where our experience of making attempts for Work becomes so clear. Because the knowledge that we are bound to this earth becomes increasingly harder, knowing more and more that we are bound really, although in the beginning we are quite willing to believe that we are bound a little. And we will not want to admit that we are bound all the time because that is really the definition of unconsciousness. But you see the assurance is now there. It is the guide next to me. The result is a reaffirmation within myself. It is very interesting that that what is conscious and conscientious produces within me the same result. And that what is then produced, I've called it many times, is awakened, as a result of this 'I' being present to me. What then is awakened out of the sleeping state within myself which is really not a sleeping state, than only a covering up of that what is originally placed in me as an essence of life and which we call then as Magnetic Center starting to produce, gradually augmenting its mass, and becoming

solid, that is the highest possible form of dimensions on this earth, that becomes the reason why a man, from that standpoint of his solidity will start to become from inside out interested in the possible change of himself to become in the first place, more essential, and in the second place, more that what he should be as an individuality.

The essential quality is equal to what could become for man his own Kesdjanian body. You might say it is the first dwelling place for a man as he is when he recognizes the existence of "I" and the correspondent reaction on the part of Magnetic Center. And this man having such an experience becomes between those two, the neutralizing force which takes over the wish for really to grow. You might say being affected by the presence of "I" and by the awakening of that what is essential essence, that what starts to grow is my essential quality and forming a Kesdjanian body. It is solely based on my wish for growing. It is not based on reasoning, it is not based on wish for the it is not based on formulation of words. It is based on a sigh that one wishes to be free. Kesdjanian body does not become entirely free from man as he is. It is still connected with the physical appearance although that what connects him with the physical entity or body of a man is of a high quality and that what has started the Kesdjanian body is also of a high quality but connected with hope. The so-la-si of physical and the do-re-mi of Kesdjan are equal to each other. They're on the same line, they belong together, they interchange energies between each other; the utilization of the so-la-si by the do-repmi who has questions tries to solve the problems of what he is facing by means of the utilization of the so-la-si of the physical man. Ya - O.K. Bill.

It may sound a little theoretical but I believe you can follow it

if you can visualize the three body diagram. I want to say it because you see when the do-re-mi that is the beginning of Kesdjan refers too much to the physical body, it is the non-desire of wishing to give up the manifestations as a form for the expression of life of an emotional or feeling kind. It is regressing when it keeps on relying on that, and it is, you might say, a horizontal movement but backwards. The real growth for Kesdjan is vertical and is up, and therefore the formation of Kesdjan must be by itself as so-la-si. So-la-si is used simply as a replica of the so-la-si of the physical, but now it has different attributes and the predominant factor is always my wish for 'I' to grow up, so that then 'I', you might say, responds.

'I' was originally in the do of my intellectual body. It was endowed with something from above but my concept was used to understand it, and although there is in the beginning nothing said about possibility of a development of a soul, 'I' has a soul-like quality.

Now it is requested by me, and this time it is my essential essence that asks that, it is that what is the reality of the questioning person which sometimes we call man number 4 and is simply symbolically expressed as the do-re-mi of Kesdjan. The wish for growth is up and it is a new field that has to be travelled as a so-la-si and that field is entirely in a conscious world. At the same time the wish makes my consciousness conscientious.

I don't want to go further with that because you must see it, visually, and then maybe it will have a meaning. The next step obviously, is the formation of soul, but that then is entirely free from the physical body. There's no more connection than only the point of continuation of life as it is on earth and continued in a conscious state somewhere away from this earth, still you might say encumbered by the so-la-si of the Kesdjan, but also that - that will die, and it

will die at the time that the soul-body is ready to enter into a different kind of a realm belonging not only to self-consciousness, but in the next triad.

The question that I want to say simply is, the continuation of the wish to have this 'I' present to one myself. Sometimes we call it that we ask God to take our hands and lead us. Sometimes it is expressed emotionally as a presence of something of a higher form. Sometimes it is imagination of our devotion leading to the possible fantasy of already having heaven present to one in this life. All of that is right but the reason why it has to be emphasized is that the earth still binds one and it becomes worse the more one uncovers how much that bondage really exists and one did not know. The 'I' opens one's eyes to that. There is a very good reason for it, because now this participation is not only my ordinary existence any more. I have uncovered a great many different kinds of one avenues where that what I am as a personality is bound and the next step would be to find out by means of research of a certain kind what actually is binding me and I now enter the experimental phase of wanting to know what actually is the case with me and why I am unreasonable about my wish for finding the reason of my existence. I'm incapable at certain times to continue with my wish because so much that is then occupying me in the form of my bondage and the interests which constantly reflect on the activity of my physical body that I forget that my aim is growing up and it is easier for me to stay on a horizontal plane and have exchanges with my old self. One must die to all of that. That is the task when one wishes to form a soul. The wish for that kind of freedom is extremely difficu-lt and you must not falter, you must continue because regardless of the understanding that it will lead to something you must know there is absolutely no other

way than only to stay on a horizontal level of your ordinary life and that I'm afraid is going to be cut off when you die.

The only way out is up, vertically, I've said. Now what is needed for that? It is a beautiful illustration. I wish to ~~grow~~ go up. I raise my hands and I almost go on my toes. I am bound by this earth. I stretch out as far as I can. I'm pulled back by this earth. I remember Heaven, I remember devotion, I remember even perhaps my past life and may know a little bit about the reasons why I suffer. I ~~am~~ may at times have had experiences of an 'I' being present and in any event my feeling and my emotional state, my wish for unity, my desire for devotion to that what is above me causes me constantly to stretch my hands out and every once in a while I lift up myself a litt bit and I feel as if I have very small wings but at last I walk, as I've said before, many times on air. The motion that is produced by that is indicative of a question of equilibrium and balance. That what I wish to become gives me the advantage of becoming lighter in density and because of that less and less influenced by the laws of the earth. The realization of the earth itself maybe losing me is manifested in a continued, in a continued attraction towards this earth, and making it even more difficult and for me more difficult to attain my aim and to keep my aim in mind.

I start to use my mind now in a different way because I want to have something for which my feeling and emotional energy could be used and the experimental state, running parallel to what is the so-la-si of my Kesdjan that is at the point si, makes me contemplate about the possibility of how to use such energy which has been gathered, you might say, or collected as a result of inspirational forces. How can it be put to good use for the further ~~formulation~~ formation of my soul? The equilibrium that is established is an up and down

equilibrium. You see what happens is really by being down to earth that what is earth starts to help me because it will cause this earth to take on once in a while the form of a spring. I say this again, inherently Mother Nature is pleased when anyone has the audacity to leave her. Secretly she places a spring underneath my feet and she wishes me well on my journey hoping that when I become free from this earth, I will have a chance to help her, like my body giving me the chance for the development of a Kesdjanian body, and becoming, I said, like a ghost or like a life without the earthly bondage, will remember certain personages, personalities on this earth and will continue in a higher sphere of living to help whatever they can for the perfection of those who are still on this earth. They place a spring that is like a cushion that when you fall down on it, it's like a rubber ball, it is resilient, it pushes you up. The law of gravity pulls you down. This jumping up towards above is opposite. The two forces give the equilibrium for a man, and in the silence of his existence of contemplating the possibility of the formation of his soul, he is poised because of these two forces keeping him going up and up and down and down and gradually his wish disappears as a wish for himself and is substituted by the wish for a unity with God. That means the shift of that kind of equilibrium constantly going up and up until in that particular instance, it reaches the si-do.

At the time of the si-do of Kesdjan one is free from the earth. The earth has had its say, the earth had its chance, Mother Nature has tried to keep you asleep and after some time had to admit that you were worthy to wake up. This is the constant aim that one should have in mind, because at that point all energies belonging to an emotional state are transferred to the consciousness of a man in order to enable him to overcome further difficulties. I've called them, as

you know, intentional suffering and conscious labor. If you keep these ideas in mind you will remember when you are very much bound by the earth. The time will come that you will realize almost how impossible it is to Work, how maybe at such a time you come very close to giving it up because you do not see any light as yet but you have within yourself a realization which you cannot describe and that makes you go on because you know ahead of you, I say again, above you, is an aim that is worthwhile to reach, if only you could get rid of that earth, and you only will get rid of the earth by being bound and realizing that you are, until finally enough energy has been accumulated in this equilibrium, this balance and in the silence of the poise within yourself that then you say for a last moment of saying goodbye to this earth, you let yourself, as it were, be bound, but within you, you are not bound, and that strength makes you jump up all at once as it were, like sometimes death overtakes one or like later on death of the Kesdjanian body will be the end of that emotional state.

If you can remember that when the earth means for you that you are earth-bound, that there is that attraction when you can realize that that attraction has to be understood as something that you must go through. It is in the nature of Work that you discover your limitations, because all that one is in accordance with unconsciousness of ordinary life is usually so concerned with that what you are that you first have to become quite earth-bound in order to understand even your vanity and the love of your body. When it is once understood with this you will have a realization that it cannot go on like that because you will disappear into this earth without any further result and that even if life might leave you at the time of death it will no longer carry your name. It will be

joined to the totality of all life and that one must not allow, and ~~if~~ it is not required, not even by God. He wished without doubt each person to become his child through Work on himself, the child starting to understand the meaning of Work by being a child first and walking not as yet, not as yet being able to stand up, not as yet being able to talk, only gradually having a development and continuing with that development in patience reaching finally to the state of, o, of full-grown manhood from an objective standpoint that is the development of course of all three bodies as an ultimate aim for a man on earth to be able to be conscious and conscientious and to be able then because of that to go up to the realm where consciousness is actually in existence as a central point, again seen from our standpoint, not from the standpoint of absolutism, that's a different ~~kind of a measure, as we go up that vertical line we will~~ kind of a measure, as we go up that vertical line we will discover what the measures are, they will be disclosed at different levels of development and not until one is ~~really~~ ready will you know. The hope exists within each to reach as high as one can but in order to be able to Work and continue to Work, you have to be in balance within yourself, otherwise you're too disturbed or confused or you ~~if~~ think too much about it or you have a feeling that you ought to know first because, before you can do, you know, there is so little that is necessary for the doing and if only you started out to do and not put the cart before the horse thinking that you need theoretical knowledge to explain it ~~too~~ to you completely. You will never get that, you'll only get it after a period of research. Then maybe you could become free from the theory and from the wish to continue with that. The doing is always the practical side of a man, the way he is in ordinary life and becoming aware and ~~hop~~ hoping to wake up and

hoping that with the guidance on this earth, with the experimental period to exhaust all possibilities of sources of energy for his development. In that sense simply that a man continues to grow, his personality will then as a result of these attempts be changed within the lifetime of a man on earth. You see, you must understand that Work will help you to solve all problems within the time limit that is still allotted to you and that for that reason when you Work you need not have any fear that death will overtake you. It will be possible after some time to realize what it is to die because one dies to one self. One forgets then, even, what has been, one is constantly affected by the light which shines ahead and indicates the aim and the motivating forces are more and more directed towards the center of one's emotional state. All things of the body which are useful will be concentrated into that aim or the striving towards it. That what are now the nerve nodes of the body with our sympathetic system of nerves will be helped by the concentrations of such efforts, and return, I call it many times, home to that what originally where it was and only because of our terrible situation of the earth has been divided and become, so called, multiplied but much too small to be effective. When I say, put your own house in order, it has reference, every once in awhile to your physical condition, but I also use it as a thought regarding that what I am within myself and to put my emotional house in order means that I want all the sons and daughters of my future Kesdjanian body to become united in well-wishing and giving their energy for me like at the mountain pass of impartial mentation those who were the servants and the kinsmen of Beelzebub all volunteered to give that what they had for the sake of the growth of Beelzebub.

Beelzebub is 'I', it comes down, it is misunderstood and is called a fallen angel. Beelzebub ~~comes~~ came to earth with an aim as a messenger from above to tell people on the spot in descending six times during that lifetime of wanting to become a real man and separated you might say in silence from the planet Karatas. He worked his way through his difficulties first by the establishing of this telescope, then by making his voyages down to the earth to be on the spot and to experience within life what the difficulties were, then to be able to help. How and to tell which road to take, which was the road to the heart of a man, where are the nerve nodes of my fingers and toes and the rest of my body. How can they be guided to the proper place? It is only by the 'I' calling, by that what is Magnetic Center waking up, by that what is the stimulus towards my heart from solar plexus to do away in my feelings with my self-love and vanity. All of that must be understood correctly, otherwise I will get lost. But if it is understood, I will always have the possibility of a vision. One ~~sta~~ says sometimes, farewell to the world, because one is really going home.

You must understand ~~and~~ Work, I say many times, you must learn how to learn. You must read and be in contact with concepts, you must not stop at trifles, you must continue and if you see yourself so often earth-bound you must accept that fact for whatever that is for yourself to know it, or to know it so well that you then can lose it. That is the secret. When I know something and I know it 100% it becomes zero for me.

I hope you can Work, This week, tomorrow, tonight, now. I would ~~almost~~ always ask, why shouldn't you?

Goodnight.

END

Proof up til P.17
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Rough: Sally Martin
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